(Philosophy of Growing Beard)

DARHI KA FALSAFA

By

Shaikhul Islam Hazrat Maulana
Syed Hussain Ahmad Madani

Translated by
Mufti Md. Yahya Qasmi

Published by
Markazul Ma'arif
Education & Research Centre, Mumbai
www.markazulmaarif.org

MARKAZUL MA'ARIF

A brief profile of social activities, Year 2007-08

Project	Service	Beneficiary
Orphanages (3)	Complete care & education	810 Orphan boys & girls
Relief & Rehabilitation	Food items, clothes, blanket, mosquito net, utensils & houses	9,827 families in Assam, West Bengal and Maharashtra
Marriage Aid	Financial assistance	137 (77 poor parents for the marriage of their daughters plus 60 Mass Marriages)
Aid in kind	Bag & Sewing machines	25 (cash to poor families 12, sewing machine 3 & 10 bags)
Monthly Aid	In cash & kind	260 Poor Ulama, widows & physically handicapped people
Drinking Water Supply	102 Tube wells & 12 ring wells/water pump installed	750 (approx.) families in rural and very remote areas of Assam
Health Care & Sanitation (3 large and semi large hospitals are running)	Mobile hospitals, medical camps 9, awareness on HIV & AIDS 1, free medicines or medical aid to 30 poor patients	Thousands of people in flood and calamity affected rural & backward areas of Assam and West Bengal provided relief
Education & Research (MMERC, Mumbai & Markaz Academy with its 7 branches)	Established educational institution, research work awareness drive for literacy, seminar & symposiums, free coaching classes, scholarship	Few thousand students, parents, madrasa graduates from all over the country and all communities given education
Maktab Schools (583)	Impart primary education & basic Islamic teachings	218 in Tripura, 175 in Manipur, 190 in West Bengal
Agriculture & Income Generating Prog.	Help NWDPRA, training camps on horticulture, fruits & Veg. preservation and farmers' capacity building.	7 camps, establishment of 1 farmers training hall under Krishi Vigyan Kendra (KVK)

The organization is carrying out all the activities only through the generous contributions of philanthropists from across the country. Markazul Ma'arif receives *Zakat*, *Sadaqah* etc from Muslim community.

Your donation will certainly bring a change to the lives of needy and the downtrodden people of the society. It is a righteous deed, continues even after you have passed away from this world. ---So please invest for your lives in Hereafter!

President
Markazul Ma'arif, India

Contribution payable to:

'Markazul Ma'arif'

Hojai - 782435, Nagaon, Assam (India) Tel: 03674- 252340/ 250042
Fax: 253199

Email: manager@markazulmaarif.org
web site: www.markazulmaarif.org

Mumbai: Patliputra Nagar (Masjid), Oshiwara, New Link Road, Jogeshwari (W), Mumbai-400102

APPEAL

Markazul Ma'arif is a non governmental organization(NGO), dedicated to socio-educational development and other welfare activities in India. It has extended its services in various fields including scholarships and other aid to needy students, providing medical services, helping during natural calamities and communal riots, helping aged and widows, publishing books etc. The services rendered so far by the Markaz have been made possible only by the grace of Allah, sincerity and dedication of its workers and valuable contributions made by sincere Muslims. As the Markaz has neither any source of income nor any permanent donor. We, therefore, request our virtuous friends and brothers in Islam to contribute generously to the Markaz so that its plans and programmes can progress.

Maulana Badruddin Ajmal Al-Qasmi
(President)
Markazul Ma'arif (NGO)

(Philosophy of Growing Beard)

DARHI KA FALSAFA

By

Shaikhul Islam Hazrat Maulana
Syed Hussain Ahmad Madani

Translated by

Mufti Md. Yahya Qasmi

Published by

Markazul Ma'arif
Education & Research Centre, Mumbai
www.markazulmaarif.org

Publisher

Markazul Ma'arif Education & Research Centre
Pratiksha Nagar Masjid, Oshiwara, New Link Road,
Jogeshwari (W), Mumbai - 400102, (India)

Tel: 022-26798538
Email: manager@markazulmaarif.org
Web site: www. markazulmaarif.org

MMERC's Series on Islam No. 41

Price : Rs. 20/-
First Edition August 2009

Distributed By

Markaz Media & Publications
Pratiksha Nagar Masjid, Oshiwara, New Link Road,
Jogeshwari (W), Mumbai - 400102, (India)
Tel: 022-65567157

Art Graphic & Designing: MD Abdullah Qasmi Marufi
Printed at Al-Sa'ood Printer, 17 Samuel St., Dongri, Mumbai-9

CONTENTS

PREFACE

Being Muslims and slaves of Allah, it should be necessary for ummah of Muhammad (saws) to adopt the style of their beloved Prophet (saws) in terms of appearance, character, shape, fashion, culture etc. and to avoid the fashion and culture of those who are deviated from the right path of Allah.

Having seen our deeds and way of life others including governments consider Islamic obligatory things as necessary or unnecessary for us. They decide and deliver verdicts regarding our religious personal masa'ail (issues). The recent verdict of an Indian court regarding a government employ's beard and open debate in newspapers and on TVs shows created a great confusion regarding sporting beard and its status in Islam.

So there was a need of a book in English for those who are unfamiliar with Arabic and Urdu, which consists of injunctions and commands of Shariah regarding beard and explanations as to what extent

keeping a beard is obligatory, and what kinds of beard the Prophet (saws)and his companions had in their lives.

The booklet in hand is an attempt by Hazrat Shaikhul Islam Maulana Syed Hussain Ahmad Madani (ra), translated from Urdu by an MMERC researcher Mufti Md. Yahya Qasmi, which shows the comprehensive way of keeping beard to people who are eager to act upon Islam.

I hope and pray that this booklet would lead its readers to remove their misconceptions about beard and the Muslim way of life.

Wassalam

(Maulana) Md. Badruddin Ajmal Al-Qasmi
Chairman: MMERC, Mumbai
Member: Shura of Darul Uloom Deoband
Aug. 6th, 2009

APPRECIATION

Keeping a beard is an important sign of Islam and a recognition of Muslim nation. According to Ahadith, it is among those natural things which had been considered as common human feature in teachings of all Prophets (as). It is binding upon every Muslim who is entrusted with Imaan the duty of keeping a beard, while shaving it is disobedience to Allah (swt) and His Messenger (saws), and openly debauchery. The same injunction is of cutting it, and the least quantity of it is one fist. So, to shorten it before it reaches one fist has the same injunction of shaving it. It is conduct of our ancestors, which is proved by Qur'an and Hadith, and exactly according to Islamic teachings.

Replying to the questions raised regarding beard with authentic proofs, and analyzing these kinds of objections in scholarly detail, Shaikhul Islam Hazrat Madani (ra) clearly said that the way of our forefathers has been proved by Qur'an and Hadith, and deflection

from that is deviation from truth. Darhi Ka Falsafa (the philosophy of growing a beard), among his scholarly works, is a short but very useful and esteemed booklet. Having translated it, a friend of Markazul Ma'arif, Mufti Md. Yahya fulfilled the important need of the hour.

We are thankful to Markazul Ma'arif and Mufti Md. Yahya for bringing this useful booklet to the notice of English readers. May Allah accept it and enable them to bring more scholarly works into view by publishing them in English.

Wassalam

(Mufti) Azeezur Rahman Fatehpuri
The grand Mufti of Maharashtra
5th Shaban Al-Muazzam 1430 AH

PUBLISHER'S NOTE

At a time when humanity finds itself under the constant onslaught of Western selfishness that employs techniques in the propagation of so-called human rights and modern developments, self-interest, legally or illegally, seems to be the preferable practice where the weaker class is always an easy victim of the stronger one. In spite of the importance given in the Islamic Shariah and the Ahadith of the final Prophet Mohammad (saws) about keeping beard by Muslim males common Muslims and even prominent judges of Indian judiciary have been noticed to be negligent or ignorant about the Muslim beard issue, especially the details.

It is primarily for this reason that we, at Markazul Ma'arif Education & Research Centre (MMERC), Mumbai have decided to publish this booklet 'DARHI KA FALSAFA' or Philosophy of Growing Beard compiled by Shaikhul Islam Hazrat Syed Hussain Ahmad Madani (ra) and translated by Mufti Mohammad Yahya Qasmi (Research Scholar at MMERC, Mumbai).

On previous occasions MMERC endeavoured to bring out many books and booklets on Islam and Muslim

history. This tiny translated booklet is the 41st in the series, dealing with a burning issue such as importance of beard for Muslims men.

We believe that this booklet will be of great help to the people who are concerned with the issue, with the values of Islamic doctrines and it is for those people who take care of others' rights to practice their own religion in private and government jobs.

Lastly we express our gratitude to Mufti Mohammad Yahya, the translator, Prof. Ahmed Kamal Khusro, the copy editor, Maulana Abdullah Qasmi Marufi, the graphic designer and all at MMERC, Mumbai for their appreciable steps towards universalizing of Islamic education in English, whose combined initiative brought about this booklet in this shape.

May we request you to please remember us in your pious prayers. Please inform us if any correction is required.

Wassalam

M. Burhanuddin Qasmi
Director: MMERC, Mumbai
Editor: Eastern Crescent
August.15th, 2009

TRANSLATOR'S NOTE

Beard is a natural sign of masculinity. Keeping a beard is being frowned upon by society nowadays. It is sad that a beard is linked to Islam only while is a natural outgrowth which is a sign of masculinity. Recently some confusion was created by the government and media about sporting beard by a Muslim. Thus, there was a need of a booklet which deals with this confusion, and clarifies the issues raised.

In these circumstances, having completed my two-year Diploma in English Language and Literature (DELL) from Markazul Ma'arif Education and Research Centre (MMERC) Mumbai, I was selected as research trainee under MMERC. The second assignment given to me was to translate the Darhi Ka Falsafa, written by Shaikhul Islam Maulana Hussain Ahmad Madani, a great freedom fighter and Shaikhul Hadith of Darul Uloom Deoband.

By the grace of Allah, I completed this work to my satisfaction. It is the booklet that can serve as very

useful information of keeping a beard, its basic details and the laws of Shariah that are explained regarding beard in Islam.

Since I am a human being, I request all readers to give their suggestions openly regarding my first published work as a booklet so that I can correct myself.

Wassalam

(Mufti) Md. Yahya Qasmi
Research Fellow
MMERC, Mumbai
August 1st, 2009

THE INS AND OUTS

Of Keeping A Beard According To Islam

First letter

Janab Maulana Sahib!

After the Islamic greeting, I want to ask you regarding this matter but I hope that in spite of your engagements, you will answer my question.

I am a student in Meerut College. I want to follow the Shariah injunctions completely. Keeping a beard which is an essential part of them, by the grace of Almighty Allah , is still on my face. But Maulana sahib I am very worried to sport a beard because to have it on (while being in) the college campus is to invite taunts and nasty remarks of colleagues. They say:

1. With a beard a man looks repulsive and wild.

2. Though our holy Prophet had a beard owing to the tradition of the Arabs, now it is not customary to do so.

So is it obligatory to grow a beard ?

3. Nowadays, a beard becomes one of the main reasons for failure in competitive examinations as examiners think that either the candidate is too old or he is an old-fashioned man.

However, these objections are bandied about and to say to these faultfinders that our Prophet had a beard is not enough. So I take the opportunity of asking you because you are an expert in religious and worldly affairs. I humbly request you to explain the status of beard in Shariah and its appropriateness so that I can answer them. The fact is that one Maulavi was asked about it. He replied that it is masnoon (traditional) but now it is not compulsory. So I am waiting for your fatwa and I will act upon that, if Allah wills.

A student of Meerut College

ANSWER

From

Shaikhul Islam Hazrat Maulana Hussain Ahmad Madani (ra)

Dear,

Asslamu Alaikum Warahmatullahi wa Barakatuhu!

Your letter gladdened me. I am very busy, and the problem is that I am suffering from some diseases. Today I am feeling slightly better so I can say something but before going to the real subject, ponder over this preface.

(A) There are some uniforms for different wings of governmental and political systems. A police uniform is different from a soldier's uniform. Horsemen have other uniforms and foot soldiers some other. The army wears a separate uniform and navy another. Post office workers have their uniforms which are markedly different from those of the railway department. Officers put on a different uniform and subordinates

another. And the wearing of uniform is emphasised so strictly that if a servant is not found in his uniform during the official time, he is liable to be punished. The livery of soldiers of a particular king is quite different and his courtiers have another uniform as regards the trust they enjoy.

(B) In the same kingdom its different departments have separate uniforms and officers who do their duty without uniforms, are considered guilty. In the same manner if any one comes in the uniform of some other department and officers get information about it, it would be considered an infringement of his duties.

Just as a servant who is without uniform, is considered guilty and just as it is considered necessary in a governmental system and kingdom, in the same manner it has great importance in every nation and religion. If you look farther, you will find England, France, Germany, Italy, Australia or America have separate kinds of flags and uniforms so that a knowledgeable person can distinguish among the soldiers of the different countries and it is an official ensign that discriminates one from others on a battle field, in the political sphere and in the countryside.

Every nation and religion considers protecting of their uniform and signs are very much necessary.

Sometimes, any disrespect to it causes violent happenings to take place. Pull down the flag of any country, disrespect it or uproot it then see how the preparation of a battle is done.

This uniform is not only found in dress but also sometimes some marks are put on the body. Some nations tattoo their bodies and having perforated their noses and ears, some put rings in them, some let hair grow and some have plaited hair.

In short, this is a way of distinguishing persons from different nations, governments and religions of different kinds, and this has been happening for a long time all over the world. Had it not been so, no department, nation and government could have been distinguished from the other. How can we know whether the person in question is a soldier, a national citizen, policeman, postman or a servant of the railway, crewman, subordinate, major or colonel? In the same way how can we know whether he is Russian, French, American or Australian etc? The use of uniform is adhered to in very country and age.

(C) A nation and country which does not protect its uniform and signs, is easily absorbed into other nations very soon till their marks and names do not remain. In our own India, Greek, true-blood

Hindu, Afghan, Aryan, Turkish, Tartar, Egyptian and Sudanese came in waves to settle here, but does any nation and religion which came before Muslims, have any distinction among them? Can any of them be separated? They all are merged into one to form the Hindu nation.

The reason was that they accepted and adopted the uniform of the majority. And they became identified with them in their dress such as dhoti, pigtail, braid, sari and other customs. Therefore, they were obliterated, in the sense that their original cultural identity was lost. Despite the differences of their creeds and beliefs, they are called the Hindu nation and nothing was left of them which could reveal their former(individual) status.

Yet it is true that nations which kept their distinctive uniform alive have today attained distinction and enjoy protection whether it is their nationality or religion. The Iranians(Parsis) came to India and the Hindu nation and kings tried much to absorb them into their own system. They changed their language, their economic dealings but the caps of men were not changed. They are now still recognized as a living people and a nation because they kept their caps on as a part of their uniform.

Sikhs have stuck to their distinctive dress and protected their locks whether of the head or the growth on their beards. Today this nation has its distinguished position and they are considered a community which is still alive.

The English came at the end of the 16th century and almost two and half centuries have passed and they belong to the cold country but they did not leave their uniform, coat, trouser, hat and tie in this hot country. That is why, a country consisting of 35 crore people then could not digest them in their own culture etc. and the existence of their individuality and religion is granted a position in the world.

Muslims came to this country and nearly a thousand years have passed since their arrival here. (But they have somewhat managed to preserve their identity.) Had they not protected their outward cultural manifestations they would have become part of the Hindu nation as those races, who came before Muslims, having merged in them, lost their identity and today no sign of them is found on the face of the earth except in the pages of history.

Muslims not only preserved their uniform but also tried to take off the identity tags of the majority and make them put their own insignia in its place. In

the beginning, they were in the thousands and now they have become crores. They protected not only pajamas, shirts, cloaks and turbans but also they guarded their religion, their personal names, culture, custom, language and structure in all things. Therefore they had a permanent life in India and as long as they took good care of it, it would preserve their identity (as a nation) and when they will leave it, they would be ruined.

Whenever any races progressed, they exerted themselves to see that their uniforms, cultures, religions, languages and distinct cultural identities may overcome others and spread in other countries and nations. Read the history of Aryans, see the deeds of Iranians, study the history of Caledonians and Hebrews and look into the upheavals of Jews and Christians attentively.

Do not go far away, the venturesome feats of Arabs and Muslims are before you. Arabic was only the language of the Arabs. No one was aware of the Arabic language, Islam and Islamic customs in Iraq, Syria, Palestine, Egypt, Sudan, Algeria, Tunisia, Morocco, Iran, Libya, Senegal, Herat etc. But Arabs caused their language and culture to flow in these countries in such a way that today even non-Muslims nations there

consider Islamic uniform, culture and language as their own.

Israeli people, Caledonian generations, Hebrew families, Turkish groups and big communities were all merged in them. And if any one has any knowledge about his original caste and family, it is nothing but imagination and a dream. They all consider themselves as Arabs and claim to be Arabian.

See England and how it came out of its island and having struggled much, it spread its language, culture, religion, dress etc. in Canada, Australia, America, New Zealand, South Africa etc. Moreover people who did not enter into their own religion are also absorbed into its culture and fashion by the British and this situation is being promoted day by day in India as well.

Today, having seen this major influence, the Hindu nation is trying its level best to promote the dead language Sanskrit, about which history cannot tell in any case that it was ever the common language of India or at least of the Aryans. Some Hindu lecturer stands and makes his speech beyond understanding, filling it with 50 percent of Sanskrit words. His nation itself do not get him and particularly the religious preachers, not to speak of, who use 80 or 90 percent

words of the Sanskrit language. Despite the common people not understanding it, their people actively encourage the spreading of Sanskrit.

A number of institutions are established to infuse a new soul in Sanskrit while no nation and country is found on the face of earth, who speaks it and probably it had never been a common language for the public. Its supporters are struggling to popularise its ancient writing style all over India while it is an imperfect script and a dead language. As part of its Hindu culture there is an attempt in some quarters not to wearing the dhoti.

Hindu M.L.C.s, MLAs, presidents of the assemblies and councils, judges of this nation, deputy collectors etc. come to meetings putting on shirts and tying dhotis with a clear mind. (The custom of wearing dhotis by politicians was very common in India). Dhoti takes far more cloth than a pajama, does not provide with a complete covering and it does not protect from the cool winds and heat properly as well. Despite these drawbacks, they do not wish to change from dhoti to pajama.

They also consider it necessary to have a pigtail on the head. What are these things? Are these not national signs and uniforms? Are they not searching

for a way to protect their cultural existence? Guru Nanak and his followers thought of establishing their permanent existence (through their cultural modes). So they made it compulsory not to shave the hair of their heads not to cut or shave beard, wear an iron bracelet put on kripan (dagger) as the cultural identity of Sikhism.

Today the Sikh nation is dedicated to preserve their cultural emblems at all cost. Sikhs bear the heat in this hot country but do not wish to compromise by cutting or shaving their hair. If they abandon these things, their distinctive life and cultural existence will come to an end within the Hindu nation.

From the above mentioned points, it may be crystal-clear that no nation and religion can establish its permanent existence and survive without making a distinction in appearance, culture, life style, language and social custom.

Therefore it was necessary for the religion of Islam, which is distinguished among all religions and nations of the world in its creed, morals and actions, to follow prescribed features and outward cultural forms and consider their protection and preservation as an essential part of the life and existence of Muslims. Its features and uniform should be the uniform of those

who in word and spirit are obedient to Allah. In doing so as His slaves they can be distinguished from the disbelievers and separate from them. So, it is the key Hadith "One who appears (in form) like any nation, is among them". This is a point on which sometimes our youngsters get angry. (But they must understand that) the Messenger of Allah (saws) prescribed a particular uniform for his followers.

He said: "The difference between us and nonbelievers is to tie saffa (turban) on the caps."

On this basis, we went against the people of the book in parting the hair. We were ordered to open the ankle while wearing pajamas and trousers so that the distinction can be made between the obedient and arrogant persons.

Likewise, there are many injunctions of Islam, which will take very much time to explain them, and in which it is enjoined to become separate from the Jews, Christians, fire worshippers and polytheists and these commandments are made to create a chasm between those who follow Allah's law and those who do not.

Owing to this, it is obligatory for a Muslim man to adopt a uniform which is distinct from the uniform of woman and vice versa. A man who puts on the dress

of woman and the woman who puts on the dress of a man are cursed in Hadith.

Besides this among the things insisted upon is to deliver the Khutba (sermon before the Friday Salah) in Arabic and to cut moustache and grow beard.

"Act contrary to the polytheists, keep beards and clip mustaches." (Muslim) "Cut the moustache and grow the beard and act contrary to the fire worshippers." (Bukhari page 875) "Whosoever does not take off his moustache is not one of us." (Tirmizi and Nasai)

There are many injunctions like these narrations in the books of Ahadith, from which it is known that at that time, nonbelievers and fire worshippers trimmed the beard and grew their moustaches such as is the custom today. Christian and Hindu nations are doing so and this was known as their custom. Owing to this, it was necessary that Muslims would be enjoined that they should have their outer and physical accoutrements markedly different from those belonging to other religions. It is also known that some people say that 'it was because of Arab customs that Muslims grew beards and cut mustaches', but this is wrong. Actually, it was a way of appearing contrary to the customs of other religions.

Just as it is known by the above mentioned narrations (in Hadith) that it was the non- believers and fire worshippers' custom(to shave beard ect.) so it was necessary for Muslims to adopt their cultural and religious emblems different from other faiths in order that distinction can be made between them. In the same way, this Hadith "Ten things are among the (human) nature: to clip moustache, grow beard, to do miswak (tooth stick) etc." (Abu Daud page 8 etc.) has told us that cutting moustaches and growing beard are among the practices followed by favorite, trusted servants (prophets and messengers) of the palace of Allah. For, only those things are called fitrat (nature), which were the signs of messengers (as) as in some narrations, the word 'min sunanil mursaleen' or its synonymous equivalent is mentioned instead of the word fitrat.

In short, it is the particular uniform and emblems which always had been the customary practice of close friends of Allah Almighty. And then other nations have their cultural accoutrements opposing it, as they are intent on breaking the rules of nature and the rules of Allah and are being rebellious to Him. So it became necessary for Muslims to adopt this uniform for these two reasons.

"It is narrated by Anas Ibn Malik (ra) that the Prophet (saws) used to oil his head and comb his beard. The Prophet (saws) used to massage his head with oil and swipe the hair of beard with comb." It is obvious that a cropped beard cannot be combed and there is no need to swipe a small beard. It can only be needed when it is about the length of a fist, near it or more.

Moreover, according to nature and logic, it should be necessary for the ummah of Muhammad (saws) to adopt the style of its beloved Prophet (saws) in terms of appearance, character, shape, fashion, culture etc. and to avoid the fashion and culture of its Prophet's enemies. This always has been the demand of intellect and nature and it is found in every nation and country. Today who is bigger enemy of the Prophet (saws) than the Europeans on the face of the earth?

In the light of the above facts, whatever particular signs and fashions others flaunt, we should be disgusted with them whether it is Carson fashion, in-your-face trend or American style, whether it relates to dress or body, whether it belongs to language, culture and habit, and it is considered as natural and intrinsic tendency in every country that all things of a friend are loved and every thing of an enemy is hated (particularly when these things became the emblematic

of the enemy).

So we, the followers of prophet Muhammad (saws) should try to become adherents of his style and manner and not become the slaves of Carson and Harding, France and America etc.

As for the competitive examination or the remarks of employee of offices etc, it is not of much consequence. Sikhs take competitive examinations, and are appointed on small and big posts and they firmly insist on their uniforms and no one can disparage them for these emblems. Despite of being in small numbers, they are proud to earn a living. Likewise, among Hindus also, there are many people and families who stick to the beard. See the beard of those who are 'Patels' and inspect the many Bengalis and Gujaratis from 'Brahma Samaj' society etc.(This obviously a reference to the things about some years ago and do not prevail today.) It is nothing but our fault and weakness (that we feel threatened by these disparaging remarks).

SECOND LETTER

Respected Maulana Syed Hussain Ahmad Saheb Madani,

salam masnoon, may peace be with you.

I, sometimes, study a magazine that is published from Rampur. I saw some books of Jama'at-e-Islami movement. Having seen them, my distrust grows about Islam. It is most probable that I would become suspicious regarding Islam. Please remove my objections, for God's sake.

1. There is an old Tarjumanul Qur'an of Maulana Maudoodi in which he wrote:

"In my opinion, there is no difference between small and big beard. There are only two companions of the Prophet (saws) who had the beard with the length of a fist".

Now the question is that I myself do not sport a full beard as it is nearly cropped in the French fashion. But it is becoming gradually my opinion that when a great scholar such as Maulana Maudoodi has the

opinion that there is no difference between keeping small or big beard so there is no harm in shaving it as well. For, it is said by some Ulama that one can keep it according to the custom of the county or shave it.

Muhammad Iqbal

ANSWER

From

Shaikhul Islam Hazrat Maulana Hussain Ahmad Madani (ra)

Dear,

Asslamu Alaikum Warahmatullahi wa Barakatuhu!

Your letter has been received, and it is a cause of my pleasure. It is surprising that you are influenced by the comment of Maudoodi Saheb to the extent that you became mistrustful regarding Islam, (although most, not all, of maulana Maudoodi's works are considered as standard among some sections of the people).

Firstly Maulana Maudoodi himself admitted that he was not an alim (scholar). He wrote in Tarjuman, No.327, Rabiulawwal (the third month of Arabic calendar) 1355 AH:

"I am not among the group of the mainstream Ulama. I am a man of the middle way, who got something from both modern and the traditional education system and I saw both streets. On the basis

of my insight and knowledge, I do not consider the traditional group as entirely good or the modern group as entirely bad."

In religious education, he admitted clearly that he got some portion of religious education. After this clarification, can any of his comments regarding Shariah matters be considered as trustworthy and reliable? "A half doctor is dangerous to life and half scholar is dangerous to faith" are famous proverbs.

Secondly, however much difference there would be in his opinion and others', it has no effect on the principles of Islam, its creed and obligations, and owing to this, you have some doubts about one of the cultural practices of Islam.

The saying of Maulana Maudoodi "In my opinion, beard whether it is small or big is the same. There are only two companions of the prophet who had the beard with the length of a fist" is only his opinion. It is the view of a man of unsound mind and knowledge, against which there is a statement of all fuqaha (Islamic jurists) that beard should be at least of the length of a fist. So, is Maudoodi's opinion trustworthy or the view of authentic religious Ulama and jurists of thirteen centuries?

Thirdly, if it is your understanding that the opinion of the half-educated person, who came twelve centuries later, be counted greater than the views and narrations of tested, properly educated and authentic Ulama, then it raises a question mark about the authenticity and standard of religious education that you have.

In this age that is full of mischief, lust, arrogance, egoism and self will, you will find not only half-educated but also the degree holders who will try to see the old books as being shallow in a few parts and regard them as the idle talk and stories of ancient people just for a little name or fame. Unbeknownst, they will call people to their wrong thoughts, trying to show them as the finest. They might consider the reliable pious people of yore, and steeped in traditional lore as ignorant and stupid and claim themselves to be the greatest thinkers and researchers.

Look into the following injunctions regarding beard.

(1) It is mentioned in the glorious Qur'an that the Prophet Haroon (as) said to Musa (as): " O son of my mother, Do not pinch my beard and head." (Surah Taha) Had the beard of Haroon been smaller than the length of fist, how he could have pinched it?

(2) The Messenger of Allah (saws) used to run his fingers through his beard during the ablution. It means that putting his fingers under the jaws, he made the water reach his hair of beard.

"Hassan Ibn Bilal reported that he saw Ammar Ibn Yasir that he performed ablution and ran his fingers through his beard. Then he was asked why he was picking his beard. " What can prevent me to do so while I had seen the Prophet that he used to pick his beard?, he replied." (Tirmizi Vol. 1, page 6)

(3) "It is narrated by Usman (ra) that the Prophet (saws) used to pick his beard." Abu Isa Tirmizi has cited this tradition which, he says, is good and authentic. (Ibid)

(4) "It is narrated by Ibn Umar (ra) when the Prophet (saws) performed ablution, he used to rub his cheek somehow then he picked his beard putting his fingers under it." (Ibn Maja, page 35)

Muhaddiseen (scholars of Hadith) such as Abu Daud, Tirmizi, Ibn Maja, Baihaqi, Darqutni etc. mentioned these narrations from several companions of the Prophet (saws). These clearly say that the Prophet and his companions did not have a cropped and small beard but the hair of it were so long that they

had to properly wet them by putting fingers under them. To make water reach under the jaws through fingers would be only when the beard is more than the length of a fist.

(5) "Anas Ibn Malik (ra) reported that whenever the Messenger of Allah (saws) performed ablution, he took a handful of water, and putting it under his chin made it go through his beard, and thus did the prophet command me." (Abu Daud Chapter 57, Hadith 145) Can this be done with a cropped or mall beard or can it be needed in such a case?

(6) "It is reported by Anas Ibn Malik that the Messenger of Allah used to oil his head and comb his beard." The Prophet (saws) often used to massage his head with oil and comb the hair of his beard. It is obvious that the cropped beard is not combed and there is no need to adjust it if it is a small one. It is needed when the beard is of the length of a fist, near to it or more than it.

(7) Ata'a-bn-Yaseer reported that "the Messenger of Allah (saws) was within the masjid. A man, disheveled in hair and beard, entered. The Messenger of Allah (saws) pointed at him with his hand as if he was directing him to arrange his hair and beard properly. So he did it. Afterwards he returned. Then the Messenger

of Allah (saws) said: Is this not better than that one of you comes while he is disheveled in hair as if he is a devil?" (Muwatta Malik page 376, Mishkat page 228)

It is apparent that the hair of head and beard can only be disheveled while they are long. They cannot be untidy while they are cropped and small. Neither they need to be adjusted nor they can be arranged as well.

(8) Aisha (ra) reported the Apostle of Allah (saws) as saying: Ten are the acts according to fitra (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubic region, and cleansing one's private parts (after easing or urinating) with water. (The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth. (Abu Daud, Ch. 29 Hadith 53, Muslim, Vol.1 Page 129, Tirmizi, Vol. 2, Page 104, Nasai, Vol. 2, Page 273)

In this hadith that is very authentic and strong, ten acts are given according to fitra including clipping the moustache and letting the bread grow. And fitra, in Shariah terminology are the acts that were the practices of all the prophets and messengers and upon which they agreed and were ordered to act upon them.

The author of Majmaul Bihar said on page 85, in the explanation of this Hadith: "Ten things are according to fitra." It means that it is sunnah (tradition), the practice of the prophets and we are ordered to follow them. It means that it is established sunnah which was adopted by the prophets (as) and agreed upon by all the Shariahs (of the prophets) as it conformed to the nature with which they were born.

Imam Nawawi (another expert of Hadith) has said in his commentary of Muslim (the book of Hadith) on page 148: Ulama have agreed that they are the practices of the Prophets (as). It becomes crystal clear from these Ahadith that the injunction of growing beard was in all the Shariahs and it had been the practice of all Prophets. And the beard of Haroon (as) was of the length of a fist, as I earlier argued. So surely, the beard of all Prophets and the Messenger (as) must have been of the length of a fist and we are ordered to follow those Prophets (as) as Allah says: "Those are the people Allah has guided. So, it is their guidance that you shall follow." (Sura Al-An'am, chapter 6, verse 90) Therefore, we have to follow them in keeping beard according to the length of a fist.

(9) It is narrated by Ibn Umar (ra) who is reported to have heard the Prophet (saws) says 'Do the opposite

of what the pagans do. Keep the beard and cut the moustaches short. Whenever Ibne Umar performed the Hajj or Umra, he used to hold his beard with his hand and cut whatever hair of the beard were out of the fist.

(10) From this same narrator, it was narrated by Ibn Umar also that the Messenger of Allah said: "Shave the moustaches and let the beard grow." (Bukhari, Nasai page 7, Muslim page 129, Abu Daud page 221)

In this Hadith the Messenger of Allah ordered Muslims to grow a beard without assigning any limit, which clearly exemplifies that the beard should always be grown so that it goes to the extent of the fist or hand. That is why Imam Nawawi said: "it is agreed upon by the Muslim jurists that the beard should be left to grow on its own. No action of clipping or trimming should be done with it."

Imam Tabri said: "One group of Ulama insisted on the apparent meaning of the hadith. So, it is mukrooh (disliked) to take something from the beard from its length and breadth, in their opinion." (Fathul Bari Vol. 10, page 269)

But since actions like these create a dense growth on some beards and sometimes the shape goes

out of order, some people grab the chance of insulting and laughing at such beards and these things were annoying to the Messenger of Allah (saws) and when he also trimmed a portion of his beard in length and breadth, it was necessary to know how extent of the beard should be.

Since the companions of the Prophet (saws) were the observers of his actions and sayings, Imam Bukhari made their actions an important criterion regarding the beard and presented the action of Abdullah ibn Umar(ra) who was a great follower of the Messenger of Allah (saws) and was known for his punctilio in acting upon the sunnah of the Prophet (saws) as a touchstone: "When Ibne Umar (ra) was free from Hajj or Umrah, he held the beard in his fist and clipped whatever hair were (coming) out of the fist."

It is clearly said that the Messenger of Allah (saws) clipped his beard from its length and breadth in the above mentioned manner. Moreover, besides him, Ibne Umar, Umar and Abu Hurairah (ra) also did the same. Ibn Hajar said on the authority of Tabri: One group said: when a beard grows more than the length of a fist, the redundant (part) of it should be trimmed. Then Tabri narrated on his authority, from Ibne Umar (ra) that he did like this and from Umar (ra) that he did

like this and from Abu Hurairah (ra) that he did in the same way. (Fathul Bari, Vol:10)

This very action and way was mentioned by the Hanafi and Shafi'i fuqaha (Islamic jurists) are given in Fiqh Books. It is narrated by Jabir (ra) who reportedly said: We kept the front and hanging part of the beard growing except in Hajj and Umra e.i. after becoming free, they clipped it as was known by the action of Ibn Umar.

Hafiz Ibn Hajar said explaining this Hadith in the commentary of Bukhari in Vol. 10, page 229: Abu Daud reported this Hadith by Jabir (ra) with reliable authority. "Nuaffi" means leaving it (and letting it grow) and 'al-sibal' plural of 'sabalatun' means the (flowing)hair of beard, (which is hanging down.)

This Hadith explained clearly that all the companions of the Prophet (saws) did not clip the front and long part of the beard. Yes, (they did it when performing) Hajj or Umra, and then they trimmed the redundant part beyond the length of a fist.

"Yazeed Al Faarisi bin Hurmuz, who was a calligrapher of the Qur'an, once saw Rasulullah Sallallahu 'Alayhi Wa Sallam (saws) in his dream during the time of Ibn Abbas Radiyallahu Anhu (ra). He

related his dream to Ibn 'Abbas. Ibn 'Abbas said: "Rasulullah (saws) used to say that the shaitaan (satan) cannot imitate him". That person who has seen him in a dream has really seen him'. After mentioning this he asked: 'Can you describe this person whom you have seen in your dream?'. I replied: 'Yes, I can, I will describe to you a man whose body and height were of a medium stature. He had a wheat-coloured complexion with a bit of whiteness in it. Eyes like those that had kuhl on them. A smiling face. Beautiful and round face. A compact beard which surrounded his mubarak face, and spread on the front portion of the chest". 'Awf ibn Abl Jamilah, a narrator of this Hadith says: "I do not remember what other features besides these, my preceptor Yazeed, who is a narrator of this Hadith, described". Ibn Abbas (ra) said, "If you had seen him while being awake, you would not have been able to describe him any further". (Shamail-e Tirmizi Chapter, 393 Hadith 5)"

It is evident in this matter that the beard of the Prophet (saws) was so long and wide that it covered the length and breadth of his breast.

(Now reconsider the following points)

(A) Look into these reliable narrations to see whether they approve the passages that you quoted from Tarjumanul Qur'an (in your letter) or are against them. They disclose that the practices of all earlier Prophets (as) was to have beard at least with the length of a fist but even more than it.

(B) It is proved in the light of these facts that the beard of Messenger of Allah (saws) was at least of the length of a fist but more than it in such a way that he used to pick them and adjusted them with his comb. It was so big and dense that it covered the length and breadth of upper part of his breast.

(C) It is known clearly by Ammar Ibn Yasar, Abdullah Ibn Umar, Umar and Jabir (ra) that they had beard with the length of a fist or more than it and many people have recorded it in the proper manner.

(D) It is also proved that it was the practice of all other companions as well. Because Jabir (ra) said that

they had long beards and did not clip it except while doing Hajj or Umra.

(E) The Messenger of Allah (saws)commanded his companions and the Ummah to grow beards without any limitation and condition.

(F) This action was considered as distinction for Muslims without any limitation that would be their sign and uniform. So it would be unlawful to clip it, to keep it cropped and small.

With these clarifications, the saying of Maulana Maudoodi, that you are quoting, is absolutely wrong whether it is because of his unawareness or owing to his inner desires. You should act upon the declarations of Hanafi, Shafi'i, and other fuqaha. The writings of Maudoodi Saheb are full of these kinds of mistakes.

Maudoodi Saheb is not a scholar of religious sciences. And your saying: "When a great scholar such as Maulana Maudoodi has the opinion that there is no difference between keeping small or big beard. So there is no harm to shave it as well. For, it is added by Ulama that one can keep it according to the custom of the country or shave it" is wrong. And this itself is against his declaration that he is not among the mainstream Ulama (religious scholar).

Neither has he learnt in any religious madrasa or such institution nor did he get religious education from traditional Ulama. It was admitted by himself and his followers. His source of knowledge is only his own study and your saying "..there is no harm in shaving it. Ulama have added it on their own...", is also wrong and casts a shadow on the status of the Ulama and is an apparent rebellion against the sayings of Prophet (saws): "Act contrary to polytheists, keep beards and clip moustaches."

May Allah guide you and me and all Muslims.